

Transliteration–Telugu

Transliteration as per Modified Harvard-Kyoto (HK) Convention
(including Telugu letters – Short e, Short o) -

a A i I u U
R RR lR lRR
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G
c ch j jh n/J (jn – as in jnAna)
T Th D Dh N
t th d dh n
p ph b bh m
y r l L v
S sh s h

evaritO nE-mAnavati

In the kRti ‘evaritO nE telpudu’ – rAga mAnavati (tALa Adi), SrI tyAgarAja pleads with SrI rAma that he cannot go to anyone else with his problems.

P evaritO nE telpudu rAma
nA lOni jAlini

A ¹kavagoni sadA bhajana sEya
kAryamul(a)nni vErAye (evaritO)

C ²gaNa nAthu sEya kOraga kaDu
vAnaruDai tIregA
³guNa maya mAy(A)mbuda samIra
gOpAla tyAgarAja nuta (evaritO)

Gist

O Lord rAma! O Lord gOpAla - the wind that blows away the cloud of mAyA of the nature of three guNas – sattva, rajas, tamas! O Lord praised by this tyAgarAja!

To whom shall I convey my inner grief?

Even though I always performed Your bhajana without break, all my efforts have gone awry.

Much like wanting to mould (the form of) vinAyaka and ending up as sheer monkey.

To whom shall I convey my inner grief?

Word-by-word Meaning

P O Lord rAma! To whom (evaritO) shall I (nE) convey (telpudu) my (nA) inner (lOni) grief (jAlini)?

A Even though I always (sadA) performed (sEya) Your bhajana without break (kavagoni), all (anni) my efforts (kAryamulu) (kAryamulanni) have gone awry (vEru Aye) (vErAye) (literally become different);
O Lord rAma! To whom shall I convey my inner grief?

C Much like wanting (kOraga) to mould (sEya) (the form of) vinAyaka (gaNa nAthu) and ending up (tIregA) as sheer (kaDu) monkey (vAnaruDai);
O Lord gOpAla - the wind (samIra) that blows away the cloud (ambuda) of mAyA (mAyAmbuda) of the nature (maya) of three guNas – sattva, rajas, tamas! O Lord praised (nuta) by this tyAgarAja!
O Lord rAma! To whom shall I convey my inner grief?

Notes –
Variations –

References –

³ – guNa maya – In some books this has been translated as an epithet of the Lord – Ocean of Virtues – Embodiment of virtues etc. In my opinion, it is not appropriate to describe the Lord as ‘guNa maya’ – it is not same as ‘saguNa’. Therefore, ‘guNa maya’ has been taken to qualify ‘mAyA’. In this regard, the following verse from SrImad-bhagavad-gItA, Chapter 14 is relevant –

sattvam rajas-tama iti guNAH prakRti-sambhavAH ||
nibadhnanti mahA-bAhO dEhE dEhinam-avyayam || 5 ||

sattva, rajas and tamas – these gunAs, O might-armed, born of prakRti, bind fast in the body the indestructible embodied one. (gItA translations by Swami Swarupananda).

“Prakrti, Maya and Pradhana are approximate words (synonyms) and stress the material origin of life.” (explanation of brahma sUtra - 1.1.5)-source - http://www.bhagavadgitausa.com/brahma_sutra_ch1.html.mht

Comments -

¹ – kavagoni – There is some doubt about this usage. ‘kava’ means ‘pair’ – in that sense, ‘kavagoni’ could be interpreted as ‘because of dvandva – pairs of opposites’. However, ‘kavalugonu’ means ‘to take up or catch up the recitation of the vEda from another person without making a break’. In the latter sense, it could mean ‘without break’. The meaning derived in all the books is ‘always’, ‘constantly’, ‘without break’; accordingly the traditional meaning has been retained here also.

² – gaNa nAthu sEya - In tamizh, it is called ‘piLLaiyAr piDikka kurangAnadu’.

Devanagari

प. एवरितो ने तेल्पुदु राम
ना लोनि जालिनि
अ. कवगोनि सदा भजन सेय
कार्यमु(ल)न्नि वेराये (ए)
च. गण नाथु सेय कोरग

कडु वानरुडै तीरेगा
गुण-मय मा(या)म्बुद समीर
गोपाल त्यागराज नुत (ए)

English with Special Characters

pa. evaritō nē telpudu rāma
nā lōni jālīni
a. kavagoni sadā bhajana sēya
kāryamu(la)nni vērāye (e)
ca. gaṇa nāthu sēya kōraga
kaḍu vānarudai tīregā
guṇa-maya mā(yā)mbuda samīra
gōpāla tyāgarāja nuta (e)

Telugu

ప. ఎవరితో నే తెల్పుదు రామ
నా లోని జాలిని
అ. కవగొని సదా భజన సేయ
కార్యము(ల)న్ని వేరాయె (ఎ)
చ. గణ నాథు సేయ కోరగ
కడు వానరుడై తీరెగా
గుణమయ మా(యా)మ్బుద సమీర
గోపాల త్యాగరాజ నుత (ఎ)

Tamil

ప. యవరితో నే తెల్పుతు³ రామ
నా లోని జాలిని
అ. కవకొ³ని సతా³ ప⁴జన సేయ
కార్యము(ల)న్ని వేరాయె (ఎ)
చ. గణ నాథు² సేయ కోరక³
కడు³ వానరుడై³ తీరెకా³
గుణ-మయ మా(యా)మ్పు³త³ సమీర
గోపాల త్యాగరాజ నుత (ఎ)

యవరిడమ్ నాన్ తెరివిప్పేన్, ఇరామా,

எனதுள்ளத் துயரினை?

இடைவிடாது, எவ்வமயமும் பஜனை செய்தும்,
காரியங்கள் யாவும் வேறாயின;

எவரிடம் நான் தெரிவிப்பேன், இராமா,
எனதுள்ளத் துயரினை?

பிள்ளையார் பிடிக்கப் போய்,
வெறும் குரங்காய் முடிந்ததே;
குண மயமான மாயை முகிலினைக் கலைக்கும் புயலே,
கோபாலா! தியாகராசனால் போற்றப் பெற்றோனே!

எவரிடம் நான் தெரிவிப்பேன், இராமா,
எனதுள்ளத் துயரினை?

குணம் - முக்குணம் - தாமதம், இராசதம், சத்துவம்

Kannada

ಪ. ಎವರಿತೋ ನೇ ತೆಲ್ವುದು ರಾಮ

ನಾ ಲೋನಿ ಜಾಲಿನಿ

ಅ. ಕವಗೊನಿ ಸದಾ ಭಜನ ಸೇಯ

ಕಾರ್ಯಮು(ಲ)ನ್ನಿ ವೇರಾಯೆ (ಎ)

ಚ. ಗಣ ನಾಥು ಸೇಯ ಕೋರಗೆ

ಕಡು ವಾನರುಡೈ ತೀರೈಗಾ

ಗುಣಮಯ ಮಾ(ಯಾ)ಮ್ಮುದ ಸಮೀರ

ಗೋಪಾಲ ತ್ಯಾಗರಾಜ ನುತ (ಎ)

Malayalam

പ. എവരിതോ നേ തെല്പുദു രാമ
നാ ലോനി ജാലിനി

അ. കവഗൊനി സദാ ഭജന സേയ
കാര്യമു(ല)ന്നി വേരായെ (എ)

ച. ഗണ നാഥു സേയ കോരഗ
കഡു വാനരുഡൈ തീരോഗാ
ഗുണമയ മാ(യാ)മ്മുദ സമീര
ഗോപാല ത്യാഗരാജ നുത (എ)

Assamese

প. এৱৰিতো নে তেল্পুদু ৰাম

না লোনি জালিনি

অ. করগোনি সদা ভজন সেয়

কার্যমু(ল)নি বেৰায়ে (এ)

চ. গণ নাথু সেয় কোৰগ

কড়ু বানৰুডে তীৰেগা

গুণময় মা(য়া)ম্বুদ সমীৰ

গোপাল আগৰাজ নুত (এ)

Bengali

প. এবরিতো নে তেন্নুদু রাম

না লোনি জালিনি

অ. কবগোনি সদা ভজন সেয়

কার্যমু(ল)নি বেৰায়ে (এ)

চ. গণ নাথু সেয় কোরগ

কড়ু বানরুডে তীরেগা

গুণময় মা(য়া)ম্বুদ সমীর

গোপাল আগরাজ নুত (এ)

Gujarati

પ. અવરિતો ને તંપુદુ રામ

ના લોનિ જાલિનિ

અ. કવગોનિ સદા ભજન સેય

કાર્યમુ(લ)નિ વેરાયે (અ)

ચ. ગણ નાથુ સેય કોરગ

કડુ વાનરુડે તીરેગા

ગુણમય મા(યા)મ્બુદ સમીર

ગોપાલ ત્યાગરાજ નુત (અ)

Oriya

ପ. ଏଞ୍ଜରିତୋ ନେ ତେଲ୍‌ପୁରୁ ରାମ

ନା ଲୋନି ଜାଲିନି

ଅ. କଞ୍ଜଗୋନି ସଦା ଭଜନ ସେୟା

କାର୍ଯ୍ୟମୁ(ଲ)ନି ଖେରାୟେ (ଏ)

ଚ. ଗଣ ନାଥୁ ସେୟା କୋରଗ

କତୁ ଖାନରୁଡ଼ି ତୀରେଗା

ଗୁଣମୟ ମା(ୟା)ମୁଦ ସମୀର

ଗୋପାଲ ତ୍ୟାଗରାଜ ନୁତ (ଏ)

Punjabi

୧. ଏବରିତେ ନେ ତେଲ୍‌ପୁରୁ ରାମ

ନା ଲୋନି ଜାଲିନି

ଅ. କବଗୋନି ସଦା ଭଜନ ସେୟା

କାର୍ଯ୍ୟମୁ(ଲ)ନିନି ଦେରାୟେ (ଏ)

ଚ. ଗଣ ନାଥୁ ସେୟା କୋରଗ

କତୁ ଦାନରୁଡ଼ି ତୀରେଗା

ଗୁଣମୟ ମା(ୟା)ମୁଦ ସମୀର

ଗୋପାଲ ତ୍ୟାଗରାଜ ନୁତ (ଏ)